Difference in Men and Women Salaat

Introduction

After Imaan the most important form of worship is Namaaz.

Nabi ρ has mentioned that in the day of Judgement the first thing that would be accounted for will be Namaaz. Nowadays the Muslims are very lax in this. It is for this reason it is important to inform the Muslims about being steadfast in Namaaz. All praises are due to Allaah that they are striving day and night to achieve this. However those who do not follow (any school of thought) besides making an effort on those who do not perform Namaaz, create doubt in those people who perform Namaaz minded that their Namaazes are not accepted. These people day and night they say that they only follow Qur'aan and Hadith, however, this group came into existence in the time (time of the English) and from their talks and writing this can be understood that the Qur'aan in their fortune came only as a Muthashabihat. This way according to the conformity of the Qur'aan is their way, taken by people who have crooked minds and from the Hadiths in their fortune only Muthaaridh (contradicting) Hadiths come.

Hadhrat ??? has prevented the mentioning of those such Hadiths because it will create a lot of disagreement amongst the Ummat. And in these such Muthaaridh (contradicting) narrations there is not such decisions made by Allaah and his Rasool which have been preserved by the Ummat.

And if any person from amongst them the one is superior, and the other accepted then this will be also with the consensus(interpretation) of the Ummat and if anyone is considered to be authentic in his narration and

the otherwise this is also with the consensus of the Ummat.

That is why they look at (consensus made by all), and if any (contradicting) narration there is (consensus of all) in any one of the narrations then it is practised upon. And if there is not (consensus of all) then to settle the contradicting narration they turn the Mujtahid (superintendent in religious matters).

Because from the narrations of this is clearly proven that in making any decision that is not found in Qur'aan and Hadith, then one can turn to (interpretation of Islamic Laws). And that person who can interpret the Islamic Laws then he should do so and for that person who is not capable of this then he should follow the Mujtahid (superintendent in religious matters) and act upon the accepted Hadith. According to them there is not disagreement in whether it is true or false but there is a difference of opinion in whether it is the right saying or a mistake and nor is the Mujtahiid free from making mistakes and nor is he reproached. But in every condition he will be rewarded whether it is by two or one reward although the action is accepted. It is for this reason that it is not necessary to have any doubt.

And opposite to this is the way concerning these such narrations, their way is very dangerous.

Those Muslims who hide their ignorance have accepted this manner. They leave illiterate boys in the alleys of the shops and their way is this:

1. Whomsoever they meet they first question them, they ask them that certain action of your is in which Hadith. They make a noise and say by you there is no Hadith? But when they are asked which Hadith oppose this action they remain silent.

2. If you ask them that you're doing such action narrate the Hadith for this action then because they do not know the Hadith it is for this reason immediately they say narrate a Hadith where it prevents this action?

3. When it is shown to them they never accept it and they say this is not in the ??? (The is most authentic Hadith Kitaabs). Besides the they reject all the other Hadiths openly and they keep their name.

4. And if you show them a Hadith from ??? they say we do not accept this show us ??? and ???. In this way they even reject the Hadiths of ???

5. If any Hadith is shown from ??? then immediately from their side they make a condition that in the Hadith there must be so and so then we will accept it or else we will not accept it. It is as if this group is giving advice to Allaah and His Rasul ρ, that if Rasul ρ's want to show any principles concerning Deen that they should be consulted on which words these principles should be explained and in conformity to which condition it should be mentioned. *"Oh Allaah, Oh Rasul* ρ *if you'll explain any principle in your own words which is not in conformity to our condition then verily we will not accept this."* Remember this that these people who do not follow ??? they do not believe in Allaah nor his Rasul ρ they only bring faith on their conditions.

6. If any Hadith is put forward to them which have these words and their conditions are found then also they do not accept this but loudly they proclaim that this ??? so that to the common people acknowledge that they're great Muhadith but however, they're students of a school without any education and understanding. To reach the objective of rejecting the Hadith this group tries to falsify it in every way.

You (with) in objection to every principle, in order, bring an authentic (not contradicting) Hadith and note it down, then they're not prepared to

do this, although it is not a sin to write Hadiths.

7. They say that, their Namaaz which they read its every principle is proven from Hadith. Then we say that Namaaz is a combination of bodily action and recitals of the tongue you note down the action and recitals of your Namaaz in order and the order of your recitals (praises of Allaah) and its status whether it is fardh, Sunnat or Nafl, etc. and prove this theory clearly from Hadith. And concerning the recitals whether it should be read loudly or softly, show us a Hadith for this and if any recital or action is forgotten the principle concerning it, show it to us from an authentic Hadith. Then they're not prepared to do so. They promised to do so and ran away. They lie and say that they established this way of Namaaz in a certain city (or town). However, when they're asked to bring the cassettes then immediately they say that the cassettes are present with them. We listened to it ourselves when we asked them that from these cassettes show us all the principles from Hadith, then however the principles concerning it is not explained completely.

8. When you ask these people and tell them why do you put doubt in the hearts of these people who perform Salaat?

Because in the Qur'aan it is mentioned that those who put doubt (evil thoughts) ???one called and not and??? then you tell the people that you're making emphasis on this. Then remember this that this is not emphasis but a sin and the spreading of evil, (because these people are neither Muhaddith or Mujtadhis and they're without knowledge and are incapable.)

Nabi ρ has mentioned that towards the end of time people without knowledge will pass judgement. They will lead themselves astray and also lead others astray. And in another Hadith is mentioned:
“(if and) when any affair is forwarded to a person who is incapable (then

he will cause) and Qiyamat is in the name of (causing discord) or await Qiyamat, and he will cause discord (mischief) in this Deen and the astonishing point is this that the name given to this (discord) is emphasis.”

And these people besides their ignorance and incapability Mijtahideen for e.g. and the Muhaditheen for.

They criticize them and find faults in them and they dispute with them. However, Nabi ρ a the time of asking (oath) he should place this condition, that we will not dispute with the knowledgeable people in a certain facility. Those incapable people dispute is a Major sin. Those people who do not follow Mazhab have kept its name (emphasis). However, in the Qur'aan it is mentioned ….verse.

Difference in Men and Women's Namazes

Between the Ahuaf and the in lot of principles concerning Maasaail there is a difference of opinion. From amongst these Maasaail none of the masalas concerning male and female Namaazes is there any difference or not. The say that there is no difference between men and women's Salaat. This masaala of the can never be proven from Qur'aan and Hadith. But in opposition to ??? and ??? Hadiths this is solely based on the belief of ?

If besides these few conditions where men and women are together, there are a few differences in the details.

1. Haj is Fardh on both male and female. But for a woman this conditions is necessary that she is with a mehram or with her husband.

2. After a man performs his Haj and comes out of ihram he shaves his

head but women do not shave their head.

3. In the condition of Nikah both men and women participate but the right of khutba is only specified to the man and is not specified for the women.

4. One man is allowed to marry 4 women but one woman cannot marry more than one man.

There is also in a lot of Masaail, concerning men and women Namazes show differences between the men and women for e.g.

1. In their Musjid the man is the Imam and lecturer and in none of the Musjid women are Imams and lecturers.

2. In this Musjid the Muazzin is a man they do not make the women Muazzins at any time.

3. Namaaz with Jamaat the Iqamaat is always given by a man, they do not make a women give Iqamaat.

4. Always men stand in the front saffs they do not make women stand in the front saffs.

5. Most of their men read Namaaz bare headed but the women at the time of Namaaz do not remove their scarves (Burgas).

6. Their men or lot of them their elbows and half of the shin is not covered but their women do not read Namaaz in this way.

7. There is a difference in concealment between the men and women.

8. Jamaah Namaaz is fardh on men not on women and 5 times Namaaz

with Jamaat if fardh on men and not on women.

9. In the Namaaz, if any thing comes about the men say Tasbeeh the women knock with the hands.

It is apparent from all these masaail even putting aide the Sunnats rather the faraidh preference has been given to the concealment and Purdah of the women. It is for this reason the (in the making of ??? and Qaidah etc. have noted down different ways for the men and women and its only reason is the covering and concealment of the private parts.

From the Sahib Hidaya says that a woman should lift her hands till her shoulders, for her this is the basis of her concealment and when explaining how to make Sajda he says that a women should draw herself together when making Sajdah this is more appropriate for her modesty and covering.

Also says is it is preferred for the one who is making Sajdah that she should draw herself together because this causes more concealment and in the complete concealment of the private parts should be observed.

Imam has explained this in accordance to the Mazhab of Imam Shafee (Radhiallaahu-anhu).

From the ??? has clearly mentioned in ??? that the narration of which is authentic is this that Imam Malik (Radhiallaahu-anhu) says that a woman shoulders drawn together when making Sajdah (i.e. women should draw her body together).

In the accepted Kitaabs of the Hanabila (???) this difference is clearly stated (i.e. Saydali both men and women).

From the Muhaditheen Ibne ??? in the ??? of and Ibne Hajr in ??? have made mention of this on the contrary from the ??? Amir Yamany in ??? and Moulana ??? and Mbu ??? have noted it down in this way.

And on the contrary Molvi Abdul Haq Hashimi Muhujir Makki Ghair Muqalic on these differences have written a complete book. It’s name is ???.

Nabi ρ has mentioned if a fly falls in a drinking utensil. Then dip the fly and throw it away that the thing in the drinking utensil does not become Napaak.

From this Hadith the Mujtahideen all together found this reason that in a fly the (the blood that runs in the veins) is not found. It is for this if any arrival this quality is found then this condition will apply there. However, in a Mosquito, fire-fly, wasp and ants etc. and condition concerning thousands of animals are known that by their falling according to the consensus of all the items does not become Napaak (Impure).

In this way from Qur'aan, Sunnat and ??? all the Mujtahedeen have understood that the concealment of a women has so much importance that in a few ??? for e.g. Azaan, Iqamat, Imamat and on the few faraidh for e.g. Jummah, Jihaad they have left them out.

Therefore in Namaaz also in regard to the womens concealment it has been given complete consideration.

Nabi ρ has said that Oh Ibne Hajar when you read Namaaz then lift your hands till your ears and the women should lift her hands till her chest (breast).

This way is followed by the Ummat ??? in ??? Iman ??? pass this

judgement also that when a woman starts her Namaaz then they should life their hands till their chest (breast).

In Madinah Munawara ??? also gave this judgement that the women should lift their hands till the shoulders and ??? also should lift her hands till her shoulders. In the same way Hadhrat ??? also gave the same decision and he should say that in lifting of the hands the women is not like the man. and this is true of good ??? no group opposed this and in the time there were no (people who do not follow Mazhab).

??? writes and says:

That concerning the women all are unanimous that it is Sunnat for them to place their hands on their chest.

This principle is ??? (accepted by all) and those who oppose ??? by the condition of Qur'aan and Hadith is destined for Hell. And in the Hadith those who cut themselves off from ??? are called Shaytaans.

It is sorrowful that the ??? men also read Namaaz like the women. In one place the ??? way did not come about. One ??? was performing Namaaz there. Two men saw this man's new way of reading Namaaz and started speaking amongst themselves that this man is astonishing that Allaah made him a man but he reads Namaaz like a women. The other person said he must have learnt to read Namaaz from his ???. That is why he reads Namaaz in that way.

Men with the small finger and thumb make a loop and hold the wrist of the left hand and the three fingers of the right hand should be left to rest on the wrist of the left hand and the women should let the palm of the right hand rest on the back of the left hand (i.e. back of the palm) they should not make a loop and hold the wrist.

For the women to keep their hand in this way is also a decision made by ???. No opposition has been reported concerning this.

There are different narrations concerning the way Nabi ρ should tie his hands. In some there is that Nabi ρ kept (placed) his right hand on the left hand. Some say he caught or (held) the left hand with the right hand. Some say that he kept the right hand on the arm of the left hand.

They have also taken the holding of the left hand by the thumb and forefinger (the palm of the right hand must be in line with the back of the palm of the right hand) and to spread the fingers of the right hand on the arm of the left hand.

The men should bend in such a way in Ruku that the Head, back and buttocks are in line, and women should not bend in this way but until their hands reach their knees ???. In this also importance have been given to the concealment of private parts of the women and it has not been reported that anyone opposed to this.

Men in Ruku should spread the fingers when placed on the knee and for women they should nor spread but keep together.

Because this is more appropriate for ???(concealment).

The men when making Ruku should keep their elbows away from their sides and women should keep it together.

Men when making Sijidah should the elbows up and women should keep it on the ground.

Men In sijdah should keep their two feet on the ball of the toes, this is not for women.

Nabi ρ has said that when a woman sits in Namaaz then she should place her right thigh on the left thigh and when they make Sajdah their stomach should meet the thighs which are more concealing for them. Allaah looks at them and says Oh Angels be witness I have forgiven there women.

Hadhrat Abu Saeed Khudri (Radhiallaahu-anhu) narrates that Nabi ρ should order the men ??? that they should make Sajda comfortably and he should order the women ??? that they should conceal themselves when making Sajdah.

Imam Abu Dawood in ??? he narrates that Nabi ρ passed two women who were performing Salaah then he said. When you two make Sajdah your bodies should meet the ground verily the women are not like the men concerning this. The last Khalifa Hadhrat Ali (Radhiallaahu-anhu) should say that when a women makes Sajdah she should conceal herself well and she should join her thighs.

Hadhrat Abdullah Bin Abbas (Radhiallaahu-anhu) was asked concerning the women's Salaahs. He said that she should assemble herself well and conceal herself properly when reading Namaaz.

It is on this way the actions has been carried out. In ??? Ibrahim ??? also gives this rule that women should not make Sajdah like men, comfortable. But they should conceal themselves well when making Sajdah.

In Madnah Mumawara Hadhrat Mujahidd and in Basra ??? should also give the same ruling.

In the time of Sahabah (R.A), Thabreen, Thabe Thibeen no one opposed this and the ??? are unanimous on this.

Men when they are sitting they should sit on the left foot and they should keep the right foot standing up on the ball of the toes and the women should sit on the left buttock and the two feet should be kept on the right side. In the same the right thigh on the left thigh and the right left on the left (??? shin, calf of the leg).

Hadhrat Abdullah bin Umar (Radhiallaahu-anhu) was asked how should women read Namaaz in the time of Nabi ρ ? He said that they should sit comfortably then Nabi ρ ordered that they should be well-concealed when sitting. (they should draw the body close together).

Women attending the Musjid to perform Salaat

CONTRADICTION: In the Hadith it is stated that when women can participate in performing Eid Namaaz with the men and Nabi ρ has also mentioned that women should not be stopped from performing Salaah in the Musjid but the Jurists went against the Hadith and made it Makrooh for women to attend Jammat Namaaz, Eid and Jumaah which is in contradiction to what Nabi ρ has mentioned.

ANSWER: The same way the (claimants of the follower of Qur'aan make this claim that the Ahadith contradicts the Qur'aan for e.g. they say that in Qur'aan it is commanded to make and Nabi ρ has prevented.

And it is commanded in the Qur'aan Majeed for travellers etc. that for them to fast is better. And Nabi ρ mentions that there is no benefit to fast while travelling. Here undoubtedly it can be seen that Nabi ρ went against (or disagreed) with Allaah Ta'aala. We say that there is no contradiction or disagreement between Allaah and his Rasul ρ . This is only their misunderstanding.

Just like we say to the ??? that in understanding the Qur'aan when the rejectors of Ahadith disagree with Nabi ρ then we will place our trust and confidence in Nabi ρ understanding of the Qur'aan and not in the understanding of the Qur'aan taken by the rejectors of Ahadith. In the same way when there is difference of opinion between the Jurist and the in understanding the Qur'aan then the command of Allaah ??? and the command of Nabi ρ ??? and the emphasis made by the Muhadditheen then we will place our trust and confidence in the understanding made by the learned scholars of Islam and not in the misconception of the ???.In the above mentioned topic the jurists did not mention that in the time of Nabi ρ women did not attend the Musjid and neither did not reject the command of Nabi (Sallallaahu alayhi wasallam) but verily the jurist (learned scholars) mention that every command in the Qur'aan have been adopted in different facets.

In a few instances the commanding word comes in the meaning of Wajib (compulsory) for e.g. ??? and sometimes it come to show preferability for e.g. ??? and sometimes it comes to show permissibility for e.g. ??? .

The learned scholars mention that for men to perform Salaah with Jamaat is emphasized but for women this command is not preferable nor is it emphasized that is why Nabi ρ mentions that if in the home there were no women folk or children then I should give the order for those homes to be burnt for those men who do not attend the Musjid(???).

Nabi ρ undoubtedly gave permission to women but he also mentions.

It has been narrated from ??? that Nabi ρ said that from all the places a woman can perform her Namaaz the best place is the inner-most portion of her home.

It is also narrated from ??? that Nabi ρ said that for a woman to perform

Namaaz in the inner-most portion of her home is better than Namaaz performed in the verandah and Namaaz performed in the verandah is better than Namaaz performed in the courtyard or open space.

Hadhrat Abdullah bin Umar (Radhiallaahu-anhu) reports that Nabi ρ said that do not stop your women from attending the Musjid and for them their homes are better.

Hadhrat Abdullah bin Umar (Radhiallaahu-anhu) narrated that Nabi ρ said that women should be concealed when they leave their homes Shaytaan stares at them. (Which means that Shaytaan puts evil thoughts in the hearts of people concerning the women) and the women in her homes most concealed corner or room gains nearness to Allaah Ta'aala.

This type of Hadith is also narrated by Hadhrat Abdullah Bin Masood (Radhiallaahu-anhu).

Ummul Mumineed Hadhrat Ayesha (Radhiallaahu-anha) narrates that Nabi ρ should attend the Musjid one day one women came and entered the Musjid and she beautified herself excessively (and with pride). Nabi ρ Oh people stop your women from wearing beautiful clothing and from pride when they enter the Musjid. It is for this reason Allaah curse did not descend on the Bani Israeel (which means Allaah's anger did not fall upon them) until their women started beautifying themselves and entering the Musjid with pride and elegance.

Hadhrat Abu Hurraira (Radhiallaahu-anhu) saw one woman and she was going to the Musjid and she used perfume. He said O servant of Allaah where are your going to? she said to the Musjid, Abu Hurriara (Radhiallaahu-anhu) inquired if she used perfume? She said yes. Abu Hurraira (Radhiallaahu-anhu) said that I heard from Nabi ρ woman who uses perfume and went to the Musjid for Namaaz will not be accepted

until they do not take a bath (which means they should wash the scent from their clothes and body).

Hadhrat ??? (the wife of the companion of Nabi ρ says that the women from our tribe were stopped from entering the Musjid by their husbands.

In the assistance of Nabi ρ I asked that our hearts desire to read Namaaz with Nabi ρ but our husbands prevents us from this Nabi ρ said that for you to perform Namaaz in the inner-most portion of your home is better than Namaaz read in the verandah and Namaaz read in the verandah is better than Namaaz read in the courtyard and Namaaz read in the courtyard is better than Namaaz read (with me in Musjid-e-Nabawi). with Jamaat.

After this ??? commanded that the most darkest corner or room in her home should be made a place for her Namaaz and until her death she performed her Namaaz there.

Ummul Mumineen Hadhrat Ayesha (Radhiallaahu-anha) says that if Nabi ρ should have seen the ways the women have chosen now they then he should prevent them from entering the Musjid.

Hadhrat Abdullah bin Masood (Radhiallaahu-anhu) on the day of Jummah he should remove the women from the Musjid and he should tell them to go home because their homes are better for them.

Hadhrat Abdullah bin Umar (Radhiallaahu-anhu) should hit the women with small stones and remove them from the Musjid this should happen in the presence of all the Sahabah.

Hadhrat Umar Farooq (Radhiallaahu-anhu) when he should attend the Musjid for Namaaz then his wife Atikan (Radhiallaahu-anha) should follow

him. He disliked this and thought of her coming to the Musjid as Makrooh.

From the above mentioned Hadith a few points have become known.

In the time of Nabi ρ the men folk of the tribe of Bani Masaaid started preventing the women folk from attending Musjid. Nabi ρ did not reprimand their husbands but he advised the women to read Namaaz at home.

Hadhrat Ayesha (Radhiallaahu-anha), Hadhrat Abdullah bin Masood (Radhiallaahu-anhu), Hadhrat Abdullah bin Umar (Radhiallaahu-anhu) and in the presence of other Sahaba (Radhiallaahu-anhu) they should prevent women from entering the Musjid with force and this time evil has become prevalent and none of Sahaba disputed this action of theirs and neither did they mention any Hadith against them.

Now these ??? who say women should attend the Musjid and perform Jummah and Eidain with Jamaat. It may be as if this people think that the Imam of the Musjid is more godfearing and pious than Nabi ρ and also think that their Musjid is greater than Musjid-e-Nabawi and think this time of ours is better than the time of Nabuwat and the time of the Sahaba (Radhiallaahu-anhu) and their women folk to be better and more pure than the Sahabiya (Radhiallaahu-anhu) and the Thabieyaat (Radhiallaahu-anhu).

And if it is this then why Nabi ρ did not emphasise this and why did the Sahabah not disagree with this and who do you people place so much emphasis on this and take it to be permissible to swear and humiliate the learned scholars and put the Muslims in committing evil although it is known that to mislead people is worse than killing someone.

Can the ??? give guarantee than in this evil time that women will not use

perfume, powder and clothing which is not beautiful and keep their gazes low, and on the road sinner and evil men will keep their gazes low.

It is for this reason the learned scholars prevented the women from entering the Musjid. If there was fear of evil in a time where good was prevalent then who can reject the evil being prevalent in todays time, and where is it mentioned in the Qur'aan and Hadith that even in the time of evil it is emphasised for women to attend the Musjid?